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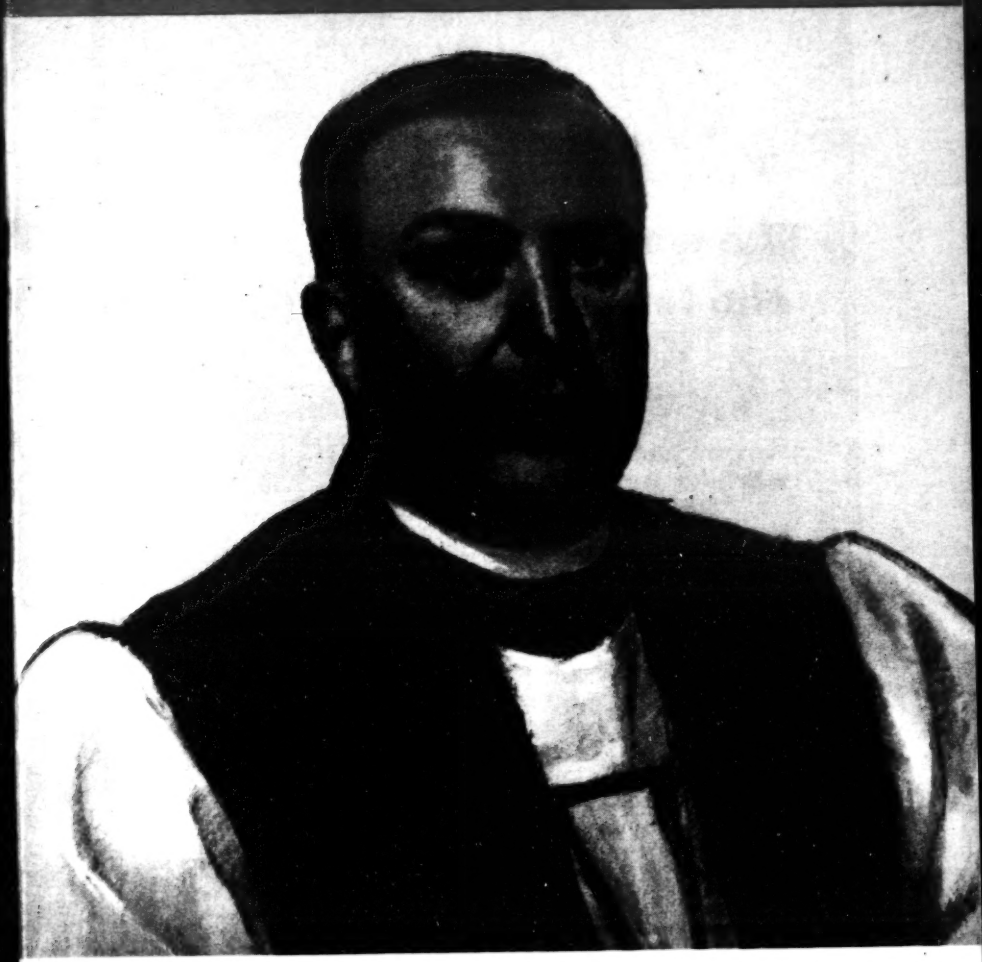

Christmas Greetings from The Bishop of California

December, 1945 Ten Cents

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**This name is fictitious.*

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CONTENTS

COVER—

The Rt. Rev. Karl Morgan Block, D.D., LL.D., Bishop of California. Photograph by Moulin after a portrait by Mrs. Florence Lockwood, Carmel, Calif.

PAGE

Editorial: Christmas, 1945 4
The Recapture of Joy, by Karl Morgan Block 5
Books for Christmas 6
Spiritual Fishing, by Cyril G. Leitch 8
Along California Mission Trails 12
Episcopal Chaplains, Soldiers of God, by Luther D. Miller 19
The Church in Action 20
Church Women and the Way, by Aldwyth R. Arata 22
How Many Sacraments Hath Christ in His Church? by Eric Montizambert 24
As the Twig Is Bent 27
Book Notes, Edited by Randolph Crump Miller 31
People, by V. O. Ward 33

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Christmas, 1945!

By VESPER OTTMER WARD

Christmas is coming! With what thrills of delight and joyful anticipation the age of innocence responds to this cry. Time was when the more mature recaptured the spell of childhood and shared in the hope, if only momentarily, of a world dominated by love and good will. But because there was little basic faith in the Christmas Promise and because the philosophy of the Innkeeper and of Herod seemed to be so practical and to offer such rich rewards our Christmas Joy was short-lived.

Despite the Proclamation of Victory, Christmas, 1945, finds the world on fire. Hate and bloodshed continue to swallow up the remnants of civilization. The nations of the world find themselves engulfed in a maelstrom of forces that sweep beyond the limits of human understanding and control. Too late, peace becomes the desire of the nations; but no one is wise enough to court her favor. The events of recent years did not come upon us suddenly. The taunts of world revolutionary forces are but the echo of the cynicism of so-called Christian nations which in the past have usurped the right to exploit the weak and the defenseless for the sake of gain.

If Christmas, 1945, has any message for us it is that the world cannot continue half Christian and half pagan. The problem of world revolution must be resolved in our own hearts and lives. We must be more than Christian in name. Our faith must be more than a mere embellishment for a self-centered way of life. Good will cannot be ordained by Church committees and departments of government. It must begin in our daily way of life. It is only as we are led to brood over the sickness of the children of men as God broods over our sinfulness that the world can find peace.

Such brooding does not come of ourselves. It is the gift of God through Jesus Christ, who came into the world to perform this very service for us. This means that we cannot honor the Incarnate Lord this Christmas by merely making gifts to our relatives and favorite friends and by sending a Christmas basket to a poor family. We must seek earnestly and prayerfully to present our lives as living sacrifices to God. Who knows? Perhaps a changed life for you or me may be the beginning of that larger peace for which the world waits so wistfully and yet so hopelessly.

The Recapture of Joy

A Christmas Meditation by the Bishop of California

Soon the air will be filled with the lilting music of Christmas carols. Soon we will join a fellowship of the nations by uniting with them in the quaint folksongs with which they herald the coming of a spirit of gaiety and friendliness, a desire to give to those less fortunate and to all whom we love, some token of our good will or affection. For a brief season at least the world where Christ is known and adored will think 'peace.' Scarcely if ever has his emphasis been more timely. Perhaps it is not too much to hope that the suspicion, hatred, and fear that turned the world into an armed camp will be rebuked and the very thought of war become so abhorrent that nations will look upon it as nothing less than apostasy.

Peace demands of each and all faith and courage. It rests upon individual dedication and the recapture of a sense of elemental joy. This is the good news of the Gospel. This is the center of the Christian message, 'God so loved that He gave . . .' The coming of Christ into the world closed a long night of universal dread. His life points the way to individual and corporate happiness. Identification with His mind establishes and undergirds all true joy. The world has grown old in recent years. We have lost a large measure of resiliency and gaiety of spirit. We have depended upon false stimulation that eventuates only in deeper disillusionment and despair.

Now Christ comes again into our hearts. He comes as a helpless Babe reflecting the virtue, the radiance, and the beauty exposed in the face of a little child. It may seem a far cry from our modern sophistication to the simplicity, the innocence, the trustfulness and the serenity of infancy. The spirit of youth grows largely from our attitudes toward life. It makes possible the recapture of a freshness and vigor too often identified exclusively with childhood. Youth is a state of mind dependent far less upon chronology or material possessions than upon an integration around central loyalties of high and holy import. Outer circumstance is not conclusive in determining life's highest and best self-realization. Friendships lie about us easily available to those who carry a song in the heart and a willingness to share all that is noblest and best in their lives. One is scarcely sensible to fatigue whilst he marches

to music. The song of the Holy Angels rings down through the ages offering inner peace to those of good will.

Let us recapture the spirit of joy implicit in all true Christian fellowship. Doubt, disillusionment, and despair have no place in the hearts of those who believe in God as Jesus revealed Him, who remember that this is God's world and that all things work together for good to them that love God. May the sun of the blessed Feast of the Christ Child rise upon hearts made tender by the recollection of the Holy Babe of Bethlehem; let unconquerable gladness dwell in us and in our homes. May we come to our Christmas Communion free from whatever hinders the indwelling of the Lord Christ in our lives. May we dedicate ourselves anew at His Holy Altar to purity of motive and action, to self-forgetful service, and to the ideals in the common life which He made radiant and glorious. The world of Jesus' day was more forlorn than ours. It did not lack any man-made panaceas to achieve peace and radiance, but they had all failed. Then in Bethlehem of Judea a Babe was born, angelic voices caroled the glad tidings of His advent and the world grew young again. The same miracle can be repeated if we but receive Him fully and joyously into our hearts.

Karl Morgan Block

Books for Christmas

Selected by the Faculty of the Church Divinity School of the Pacific

These books have been selected from those sent to "Book Notes" for review during 1945. Those marked with an asterisk (*) are recommended for laymen. Give books for Christmas.

*THE COMING GREAT CHURCH, by Theodore O. Wedel, Macmillan, $2. A brilliant treatment of the nature of the Church in relation to the movement toward Church unity.

*THEY FOUND THE CHURCH THERE, by Henry P. Van Dusen. Scribner's, $1.75. Fascinating stories of what the service men found in the mission field.

*THE CHURCH LOOKS FORWARD, by William Temple. Macmillan, $2. The last will and testament of one of the greatest men to become Archbishop of Canterbury.

*LIFE IN THE CHURCH. By Dubose Murphy. Cloister, 75c. An excellent confirmation manual.

*THE LORD'S SUPPER IN PROTESTANTISM. By Elmer S. Freeman. Macmillan, $1.75. Historical treatment of the development of the Lord's Supper and its meaning for today, by a graduate of C.D.S.P.

THE CHRISTIAN ANSWER. By Tillich, Greene, Thomas, Aubrey and

Knox. Scribner's, $2.50. American theology at its penetrating best. Representative and sound throughout.

ACCORDING TO PAUL. By Harris F. Rall. Scribner's, $2.50. A new approach to Paul's theology by an eminent theologian and historian.

PROBLEMS OF NEW TESTAMENT TRANSLATION. By Edgar J. Goodspeed. University of Chicago Press, $2.50. Showing how the Bible should be translated, in terms of the Greek, King James and many other translations—including Goodspeed's!

THE RELEVANCE OF THE PROPHETS. By R. B. Y. Scott. Macmillan, $2.50. Bringing the prophets to life for the 20th century, in the light of sound scholarship and profound religion.

CHILDREN OF LIGHT AND CHILDREN OF DARKNESS. By Reinhold Niebuhr. Scribner's, $2. An analysis of American democracy in the light of Christian presuppositions.

*THE AMERICAN LECTIONARY. By Bayard Hale Jones. Morehouse-Gorham, $2. Showing how the Christian year applies to Bible reading in the Church. Accurate, scholarly and interesting.

*GREATER GOOD NEIGHBOR POLICY. By Wade Crawford Barclay. Willett, Clark, $2.50. Thoroughgoing treatment of Roman Catholicism in Latin America as the clue to political relations in the western hemisphere.

*RELIGIOUS LIBERTY IN LATIN AMERICA? By George P. Howard. Westminster, $2. How Roman Catholicism keeps control in Latin America and the policy of the American State Department examined.

ADVANCE THROUGH STORM. VOL. VII, THE HISTORY OF THE EXPANSION OF CHRISTIANITY. By Kenneth Scott Latourette. Harper's, $4. The last of seven great volumes covering the whole history of the growth of the Christian religion. An epic!

*LABOR AND TOMORROW'S WORLD. By G. Bromley Oxnam. Abingdon-Cokesbury, $1.50. Shows how the Church can come to the workingman. A brave and wise book.

*WESTMINSTER HISTORICAL ATLAS OF THE HOLY LAND. By Filson and Wright. Westminster Press, $3.50. The only up-to-date atlas of its kind. Invaluable for students.

*UNDER ORDERS. By William L. Sullivan. R. R. Smith, $2.50. Autobiography of the best kind. The pilgrimage from Rome to Protestantism by a great Christian.

*THIS IS JUDAISM. By Ferdinand I. Isserman. Willett, Clark, $2.50. A reformed rabbi gives an informed picture for everyone to read.

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Spiritual Fishing

By REV. CYRIL G. LEITCH

In a former parish I spent an interesting hour with a friend who each year goes salmon fishing. The time for salmon was near. He opened his kit for my inspection, and I took into my hands the expensive rod, so pliable and light and yet so strong. I was amazed at the costly silk tapering line, and the reel, which unlike anything I had ever seen before, was built with the fine precision of a pocket timepiece. Then I looked at the many artificial flies of varying kinds, which he told me were necessary at various times and under certain conditions. Then he assembled the rod and line and demonstrated to me the wrist movement which carried that long line out over the water, gently dropping the fly into the stream.

To one whose fishing had consisted of a rod and line with a can of worms, and faith in any sheet of water to produce results, it was intensely interesting. In fact, it was thought-provoking.

Are we in the Church using adequate means in our fishing for souls? Have we been content with any old rod and line, clinging tenaciously to our can of worms; setting ourselves against any other form of bait, satisfied with old methods of approach, even though they are almost devoid of results? Are we really sincere in our purpose to win souls for Christ, or are we just smugly set in a narrow ecclesiasticism, not caring if we add to our numbers or not? Has it been assumed by the vestries and congregations that the parson alone must have the monopoly of the parish stream? What about our lapsed communicants, and our scarcely practicing Church-people? Is our fishing equipment in good condition? In other words, is it a question of "hit and miss" in our congregations?

These are tantalizing questions, but nevertheless, questions which should be answered, for it is to be feared that for many of our clergy and people the rods are laid down, the lines dangling in the water, the fishers lacking in interest, or away on other errands. To all of us comes the call, "Come after Me, and I will make you to become fishers of men."

"Passing along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishers. And Jesus said unto them, 'Come ye after Me, and I will make you to become fishers of men.' And straightway they left their nets and followed Him." In these simple sentences the earliest Gospel describes the beginning of the mighty movement which we call Christianity. It started when Jesus summoned two fishermen to follow Him, and they rose up without delay.

Simon and Andrew recognized the implication of the words, "fishers of men," for they appreciated the art of fishing by which they earned their daily bread. They knew the result of

failure to read the signs of moon and tide, and the weary hours of useless effort when, perhaps, they had lost track of the logical place to find the fish. It was a circumstance like this that made them bemoan the fact, "that we have toiled all night and have taken nothing." They knew that this new fishing to which our Blessed Lord had called them, would be as intricate as any done on the Sea of Galilee. As their knowledge of men became more extensive they would realize that fishing for souls would be far more intricate. Fish obey the natural laws which govern the finny kingdom, they are at least predictable, whereas men are almost unpredictable.

In following our Lord these men learned from Him the methods which might be employed in their spiritual fishing. They witnessed His dealings with all types of people. His approach at all times met the situation. He spent the evening hours in a learned discussion with Nicodemus; used a request for water to quench His thirst to intrigue the woman of Samaria, telling her of the gift of living water. In times of stress when men were hungry He would satisfy that hunger, and preach on the living bread. To those who were sick He brought healing, and at the same time revealed to them the greater necessity of healing for the sin-sick soul. The time of mourning presented the opportunity for teaching the glory of eternal life. Even enmity directed against Himself was used to bring the message of God's forgiveness to men.

His disciples would be aware, too, that their Master was not influenced by locality in presenting the claims of His Father. They followed Him into the Temple courts, and into the Synagogue. Undoubtedly both of these places provided the proper atmosphere for the discussion of sacred things. But they found also that He was equally at home while walking through a field of grain, or while seated on the slope of a hill, and that a boat might readily be used as a pulpit. The occasion of a friendly meal in the home of Simon the Pharisee became the setting for the anointing by Mary Magdalene, and a fitting explanation of the act by Jesus.

They soon learned, too, that His message was not confined in set ecclesiastical terms. We almost look in vain in the Gospels for illustrations drawn from the Temple and its many beautiful ceremonial services. Instead He talked of things easily understood by the people; things that happened near at home where they lived—the candle elevated in the home, the sower on the hillside, the woman and the lost coin, the boy who left home and spent all his patrimony, the distant owner of the vineyard, and that other story of the master of the vineyard seeking laborers to harvest his grapes. In all the talks of Jesus there was little that was involved, and His hearers could understand Him perfectly. Because His message was couched in such simple terminology it comes to us as fresh today as when He voiced it in Palestine almost 2000 years ago.

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Jesus was a great psychologist. He drew men to Himself because He understood them. In every case He started with men where they were. He did not attempt to make His followers into a set, particular type. He rejoiced rather when they developed along the line of their own personalities. Each would reach his spiritual stature in varying ways and by different experiences.

The Apostolic Church continued the approach to the world of men exemplified by Jesus Christ. This was the secret of its growth and its strength. It was an age when churchmen lived gloriously and died valiantly, many of them, attesting by their lives and deaths to the Risen and Victorious Christ.

During the medieval age the Church became popular, and with popularity came organization. Organization brought in its train the deep cleavage between the clergy and religious on the one hand, and the laity on the other. The belief in the unity of the brotherhood was not emphasized as was formerly. Men built the church buildings with a nave for the people, and set up choir-screens to set apart the clergy in the chancel from the lay-worshippers. Strangely enough we still build our churches in this way, with or without the choir-screen, even though the necessity for so doing has passed. Custom seems to die hard in the Episcopal Church. In some parishes now surpliced ladies and men are elevated three steps or so above the congregation, and frequently behind an ornate screen, following the example of monastic churches of old.

As the years progressed the Church became more and more formal in its services, ceremonies multiplied, and the average parishioner was left to the few prayers he had been taught in infancy. That was his participation in the service of his Church.

With the Reformation the Church was restored to the people, i. e.—the Body of Christ. Once again after the passage of centuries men caught the vision of what it meant to be in Christo. Once again full participation in the services of the Church might be achieved. The real meaning of the Gospel with all its ramifications was perhaps dimly discerned at the time. But men, long in the dark, find it difficult to stand the full glare of sunlight. The Reformers felt their way to a vision of the Church which should meet the spiritual needs of all its children, both rich and poor, learned and unlearned. The simplification of the services was undertaken, and the language used was that spoken by the people. It was to be, and still remains—a people's Church. The Reformers who revised the services were careful not to change the structure of the great liturgical service of the Church. Those who had in the main worshipped through "the eye gate," could easily recognize the salient parts of the service. They sensed no break in the continuity of the Church's great act of devotion. The use of parts of the monastic hours in the recitation of Morning and Evening Prayer was, perhaps,

novel to many of the laity, yet it was not long before it became the norm, and the people accustomed to it. Many years were to pass before competing denominations came into being.

These same services are ours today. Throughout the Church, in every part of the world, they have become the warp and woof of the spiritual experience of the entire Anglican Communion. They are loved and treasured, and the familiar words bring comfort and help in countless lives.

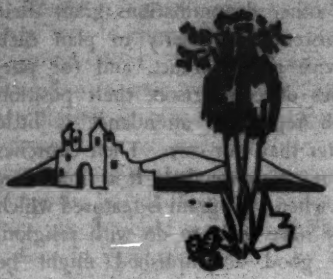
But the feeling is abroad today that these services, while a boon to churchmen, should again be revised to make them more easily understood by the tens of thousands who are outside the pale of the Church. Many believe that the service of Morning Prayer is too cultured a service for the average non-churchman who participates in the worship of our Church. Others suggest that the services are too long, and that simplification is again in order. Some feel the need of a simple devotion similar to the services held during a mission. They believe that special services of this nature would satisfy the need of those who wish to be adherents of our parishes, but have not felt as yet the desire to be affiliated with us.

There are those among us who would not feel the necessity of catering to the populace, but if the Church is to be a real fisher of men, then that fishing will have to be done in the main stream of humanity.

It could be argued, of course, that the other denominations grant their ministers full liberty to plan each service they conduct, and for purposes of comparison, their position with regard to attendance is little better than our own. Their churches are not overcrowded. If at times they are when a program is featured which may have little to do with religion, the good accomplished might be questioned.

We may all have our private thoughts on this matter, and all may differ as to the methods to be used and the results to be achieved. But in the last analysis we have the Master's command, "Come ye after Me, and I will make you to become fishers of men." If this call from Jesus involves changes of method and procedure from that to which we have become accustomed, in order that men everywhere may seek after Him and find Him, then the sacrifices we may have to make should not be considered too costly.

Our supreme calling is to bring the world of men to Christ. To that end we were baptized and made members of His Body—the Church. We were not grafted into an inclusive organization, nor was our life in the Church to be an insular one. Full and accredited membership made us responsible for the program He initiated. The methods we employ might be as flexible as His. We should not be swayed by any other consideration except to entice men and women to our Lord, that they may share with us the Joy of His Presence.



Along California Mission Trails

Faces; Places and Projects of the Diocese

The Bishop's Schedule

DECEMBER

2—Calvary Church, Santa Cruz....a. m.
All Saints', Watsonville.....p. m.
4—Conference on Evangelism, Federal Council of Churches, Los Angeles.
5—Holy Communion—Chapel of Grace .....10:30 a. m.
Speak at Cathedral Men's Club Dinner, Cathedral House.....p. m.
6—Bible Class .....11 a. m.
9—Grace Cathedral .....a. m.
Holy Innocents', San Francisco p. m.
11—Diocesan Council .....2:30 p. m.
12—Holy Communion, Chapel of Grace .....10:30 a. m.
13—Bible Class .....11 a.m.
14—Clergy Retreat, St. Dorothy's Rest.
16—St. Luke's, San Francisco .....a. m.
Church of the Advent, San Francisco .....p. m.
18—St. Paul's, Burlingame.....p. m.
19—Holy Communion, Chapel of Grace .....10:30 a. m.
20—Bible Class .....11 a. m.
23—St. Mary the Virgin, San Francisco .....a. m.
St. Barnabas', San Francisco....p. m.
Young People's Fellowship, Cathedral House .....p. m.
24—Midnight Service, Grace Cathedral.
25—(Christmas Day), St. Michael's Mission, Concord .....a. m.
26—Holy Communion, Chapel of Grace .....10:30 a. m.
27—Bible Class .....11 a. m.
30—St. Stephen's, Gilroy.....a. m.

Tragedy Strikes The Diocese

The Rev. Cyril Gatward Leitch, vicar of St. Luke's Church, Hollister, was killed in an automobile accident near Watsonville on the evening of November 12. The car was driven by the Rev. Allan W. Geddes, rector of All Saints' Church, Watsonville. The Rev. Mr. Geddes suffered a broken leg and severe lacerations and shock. He is confined to the hospital in Watsonville.

The Rev. Mr. Leitch was born October 9, 1893, in Bristol, England. He was ordained deacon and priest in 1933 in the diocese of Lexington. He held cures in Kentucky, New Jersey, Massachusetts and Canada before coming to California in 1940. He had been vicar of St. Luke's since April 1, 1943. During the last year he had been a contributing editor to THE PACIFIC CHURCHMAN. He is survived by his mother, Edith Gatward Leitch, who resides at Hollister.

Burial services were conducted by Bishop Block from St. Luke's Church, Hollister, Thursday, November 15. Interment at Cypress Lawn, San Francisco.

Dr. Mark Rifenbark Honored by Parish

Trinity Church, San Jose, celebrated on Sunday, November 4, the twentieth anniversary of the coming to the parish of the present rector, Dr. Mark Rifenbark. A festival service in the morning was marked by the presence of two bishops — Bishop Parsons and Bishop Sanford. Bishop Parsons, who had received Dr. Rifenbark into the diocese, preached and paid tribute to his ministry in the two parishes which he has served.

The presentation at the altar of the pledges for the coming year was a feature of the service.

Following the service a reception was given for Dr. and Mrs. Rifenbark in the parish house, attended by several hundred parishioners and representatives of other churches in the city. There were greetings from the bishop of the Diocese and others not able to be present. Moving pictures were taken of the congregation as they left the Church. These are to be added to the historical records of the parish.

St. Andrew's, Oakland, Calls The Rev. F. Philip Dignam

St. Andrew's Church, Oakland, has extended a call to the Rev. Frank Philip Dignam, assistant at St. Luke's Church, San Francisco, to become rector as of January 1, 1946. Mr. Dignam has accepted the call.

The new rector of St. Andrew's, a native of San Francisco, was graduated from San Mateo High School. He received an A. B. degree from San Francisco State in 1942 and was graduated from the Church Divinity School of the Pacific in 1945. He was ordained deacon by Bishop Block in September, 1944, and priest by Bishop Sanford in June, 1945. He was married to Phyllis Ruth Nelson, September 3, 1944.

New Parish Paper at St. Paul's, Oakland

St. Paul's CHURCHMAN was launched the week of September 16. This publication is mailed each week to the parish family under a second-class mailing permit. It contains parish, diocesan and national Church items.

A stimulating brochure outlining the Every Member Canvass has been sent out to St. Paul's parish by the Canvass Committee. It is a good piece of parish publicity. In addition, it presents the needs of the whole Church.

A Junior Hi dancing club, meeting in the parish hall, has been organized. Juke box music is provided and refreshments are served at the "Pop Inn." The parish hopes to provide good clean fun for Episcopal Junior Hi students and their friends—it thus become more or less of a community affair.

The Rev. Edward John Mohr Goes to Belvedere

The Rev. Edward John Mohr, who has been vicar and rector of All Saints Church, San Leandro, since Novem-

ber, 1942, has been appointed vicar of St. Stephen's Church, Belvedere, effective December 1, 1945. Mr. Mohr is a graduate of the Church Divinity School of the Pacific in Berkeley, and was a candidate for the ministry from St. Mark's Parish, Berkeley. He was made a deacon in 1939 in Grace Cathedral, San Francisco, and was ordained priest in 1940 in Grace Church, Plainfield, N. J., where he served as curate. He was news editor of THE WITNESS, an Episcopal Church weekly, before and after attending seminary, and was vicar of All Saints Church, Redding, Calif., before coming to San Leandro.

Mrs. Williams Celebrates 93rd Birthday

The 93rd birthday of Mrs. Elizabeth E. Williams was the occasion for a gala surprise party at the Episcopal Old Ladies Home, 2770 Lombard Street, San Francisco, on October 20. The other eighty members of the home "family" were the hostesses at this festive evening affair, and Canon Shreve, chaplain of the home, was also present to honor Mrs. Williams, baptized ninety-three years ago in old Grace Church.

However, Mrs. Williams was not the oldest person present! That distinction goes to Mrs. Spalding, the widow of the Rev. E. B. Spalding, widely known as a clergyman and teacher of many years ago, when he was the headmaster of Trinity School, San Francisco. Mrs. Spalding was born several months before Mrs. Williams. The minimum age for entrance in the home is sixty-five, so it is obvious that the members who thus qualify, are really in the "baby class" in this venerable institution, itself more than seventy-five years old!

St. Luke's, San Francisco, Presents Handel's "Messiah"

A performance of Handel's "Messiah" by St. Luke's choir is scheduled for Sunday evening, December 16, at 8 o'clock at St. Luke's Church, Van Ness Avenue at Clay Street. Soloists will be Dorothy Warrenskjold, soprano; Margaret Quist, contralto; Henri Shefoff, bass. Florence L. Stone will play the organ accompaniments, and Harold Mueller, F.A.G.O., will direct.

Trinity Army-Navy Club Closes; Parish Projects Planned

The Army and Navy Club which has been functioning in Trinity Church, San Francisco, since October 6, 1942, had its closing session on November 13. The parish is justly proud of the service that has been rendered to more than 3000 service men since the club's beginning. It has been a thrilling experience to meet and to welcome and to bring some touch of cheer and home to the many men from all over the nation who have been Trinity's guests. The actual count of the service men who have signed the register since the club's beginning is 2910.

Great plans have been laid for the annual Trinity Bazaar on Friday, De-

cember 7. Miss Sarah Collier is general chairman. Luncheon will be served beginning at 11:30 a. m. The price of the luncheon is $1.00. Many attractive and unusual things will be on sale.

The Christmas season will be introduced on Sunday, December 23, at 8 p. m., by the beautiful and inspiring Candlelight Service. Special music by the choir, carols old and new, and a brief address by the rector.

A Christmas pageant will be given in the Church on Sunday morning, December 30. The pageant will take the place of the customary 11 o'clock service.

Halloween Goblins at Trinity Community Center

The Annual Halloween Party was held at Trinity Community Center, Oakland, on Wednesday evening, October 31. This occasion was an especially joyous one because the party was held in the newly reconditioned Bakewell Gymnasium, which has been in use by the American Red Cross for the past three years.

The beautiful decorations were the work of the Arts and Crafts group, known as Hobby Hours, and supervised by Mrs. Calla Smyth, professional artist. Mrs. Smyth is the new president of Trinity Community Center board of directors. The hall was decorated with corn stalks, witches and goblins. On the stage was a scene consisting of a large yellow harvest moon shining down on a corn field with rail fence and several black cats. These cats were very realistic with large orange bows on their necks. Mrs. Ira McGee and Mrs. Stella Bell assisted the children in making the decorations.

The program consisted of group games, grand march, and prizes for the best costumes. The chairman of judges was Mrs. Myrtle Richards Wilson, principal of Grant School and a member of Trinity's board. The Grant School Parent-Teacher Association provided the prizes.

The Auxiliary of the Oakland Optometrists' Association, whose president is Mrs. Walter O. Robinson, an active Trinity supporter, provided the children with the services of a magician, who performed his many tricks of magic to the delight of the entire group.

The Dolphin Club, our 'teenage group, held a dance in the adjoining hall which was voted a huge success.

The estimated number in attendance for the entire program of children, 'teeners and adults was 465.

Dinner Receptions at All Souls', Berkeley

Dinner-receptions have been the order of the day at All Souls', Berkeley, during recent weeks. Early in October, Dean Shires was honored at a dinner in recognition of his services to the parish during the absence of the rector. A week later Chaplain and Mrs. Phineas McC. Cassidy, who has just returned from Europe to resume his duties as rector of All Souls', were guests of honor at a dinner reception. The people of All Souls' are happy in the return of The Rev. Mr. Cassidy.

Hymnal Contributors

Several churches have contributed copies of the 1916 edition of the hymnal in the hope that they could be used in areas where the Church is planning new work. Contributors will be interested to know that their gifts have met a real need.

The newly organized mission at Concord has received fifty of these. The Matilda Brown Home, San Francisco, will use a similar number.

Many Guests Honor Dr. Little

The Rev. Paul Little, Ph.D., rector of All Saints Church, San Francisco, was honored at a tenth anniversary dinner served at the Church, November 5, 1945. The chairman in charge of arrangements was Dr. Alfred C. Reed. The toastmaster for the occasion was Dr. Pearce Glasson. In addition to 200 members of the congregation a large group of guests of honor was present to congratulate Dr. Little. Guests gave short complimentary addresses and the rector spoke of reminiscences. The Church School choir, under the direction of Mrs. Elizabeth Walker, provided the musical program.

New Mission at Concord

A building site for St. Michael's Mission, Concord, was purchased this month by the bishop. Services in Concord began in October, 1944. The Rev. James P. Trotter, rector of St. Paul's Church, Walnut Creek, is in charge. Last year the services were held in the First Lutheran Church. This year's services have been held in the Community Hall of Eniwetok village, which is a naval housing unit for the enlisted and civilian personnel of the Inland Naval Ammunition Magazine, which adjoins Concord. This is the first time since before the war that our Church has pioneered in any housing development.

A great deal of help has been received from the Navy. Besides the use of the Community Hall, the Navy has provided the mission with an altar, altar-rail, pulpit and a lectern. A morning service is now held every Sunday at 9:00 a. m., instead of the evensong service which was started last year. Attendance is between thirty-five and fifty every morning. Concord is about seven miles from Walnut Creek.

Your Support Will Be Appreciated

Hundreds of people around the bay area are receiving spiritual reinforcement and an insight into the teachings of the Anglican communion through the radio broadcasts sponsored by St. Luke's, San Francisco, over KSFO every Sunday morning at 8:30 o'clock. This significant program speaks not only for St. Luke's, but also for the whole Anglican communion in this area. Interested listeners can make no better investment than to send a contribution to the Rev. John Leffler for the maintenance of this program. The vestry of St. Luke's have pledged half the cost for 1946, beginning January 1. In

the meantime, contributions will be especially helpful, and of course, you will want a share in the support of this program after January 1. Send your contribution today.

Guild of the Holy Faith

Book Notes

The explosions of the three atomic bombs that have been used thus far have done more than destroy Japanese cities and New Mexico landscape. The assumptions that underlay generations of thinking have disintegrated, too, and the result is something akin to panic. It has broken into print in every kind of publication. Letters to the editors of newspapers and magazines, articles in the popular or the scholarly press, cartoons and comics, and already some hastily written books, all bear witness to the confused and frightened thinking of our day.

It is well to remember that the problem is not really new, though we had grown so used to ignoring it; that the real shock is in meeting face to face a creature, like a goblin, that we have never believed in. Some teeth are actually chattering over the possibility that one's home town—or the entire planet, perhaps—may disappear in the twinkling of an eye. But the early Christians believed quite literally in just such a grand finale at any moment. The whole New Testament presents a philosophy of life geared exactly for jittery days like our own. We cannot think of any reading matter better suited to the mood of the moment than the epistles of the first century Christian Church.

The difficulty we are facing today is another form of the old controversy, of which we are all weary, between science and religion. But for some time it has been becoming more clear that the choice is not between the *truth* of science or the *truth* of religion. Moderates and liberals long ago determined that both might be true at the same time. Rather it is a choice between God-centered or man-centered science. Many voices have been chanting this theme recently, and it is sometimes startling to pick up a book written before the explosion which seems to foreshadow, if not actually to foretell, the catastrophe. Doubtless, the citizens of ancient Palestine had the same feeling in rereading the words of their prophets after the events had come to pass.

One such voice is that of the Rev. Charles E. Raven, once canon of Ely. In a recent book entitled *"Good News of God"* he has written a chapter on "The Failure of Science" which would hardly be changed were he writing today.

"When Leonardo da Vinci designed his first flying machines, or John Wilkins wrote of his swift and secret messenger, they did so in the belief that the aeroplane and the radio would be instruments of peace and brotherhood; and we have used the one for blitzes and the other for propaganda. . . . It should have given us heaven; it has, in fact, given us hell. . . .

"Science, as we conceive it, has failed. St. Paul's diagnosis of the failure of the wisdom of the Greeks seems to me a sufficient account of what has happened. If you treat religion as a illusion and God as

(Continued on page 32)

So long as there remains in this world one nation untouched by the influence of the Christian Church there can be no hope of permanent peace. ¶ In the spirit of solemn thankfulness for the coming of peace, Christians now face the task of doing their part in the building of a new and better world on the yet warm ashes of the world that totalitarianism and paganism have almost destroyed. ¶ The Reconstruction and Advance Fund is the immediate means for the Episcopal Church to do its part . . . for every member to do HIS part. It is an act of thanksgiving . . . a living memorial to world peace.

Ask your rector about the

RECONSTRUCTION AND ADVANCE FUND — THE EPISCOPAL CHURCH
281 FOURTH AVE., NEW YORK 10.

Episcopal Chaplains, Soldiers of God

By BRIGADIER-GENERAL LUTHER D. MILLER,
Chief of Chaplains of the U. S. Army.

Our men in uniform have been shown that they did not march alone, but that the Church was concerned about them. To the uttermost parts of the earth, into every danger and through every trial our troops have faced, our chaplains—the Soldiers of God—have gone with them. When the records of this war shall have been finally compiled, the account of the service rendered by our ministers in uniform will stand out in glowing letters, bespeaking the fact that we did all that was possible to keep the sordidness of war from staining too deeply the lives and souls of men.

The Episcopal Church has had a fine representation from its ministry. High on the Roll of Honor of the Army Chaplain Corps are to be found the names of six of its priests who gave their lives while serving their men on the field of battle: Edward J. Clary, John W. Schwer, Quintin M. Wilder, Barrett L. Tyler, Paschal D. Fowlkes, and Loren L. Stanton. Another, Frederick B. Howden, died while a prisoner of the Japanese. Two others, Harry M. Kellam and Clarence H. Reese, died while on active duty. Ten Episcopalians were among the chaplains who were reported to have been wounded in action. Fifty-four priests of the Church were decorated, receiving sixty-four decorations: three Legion of Merits, seven Silver Star Medals, thirty-four Bronze Star Medals, four with the Oak Leaf Cluster, one Air Medal, sixteen Purple Hearts, one with the Oak Leaf Cluster, and one French Croix de Guerre.

Now, with the turmoil of war passed, the chaplains are finding that occupational forces and troops awaiting redeployment offer continuing challenge for service. As long as men are in uniform, away from home, in strange surroundings, beset by temptations, there will be work for the chaplains to do, and they will continue to serve with the same loyalty and devotion to their Lord and their fellowmen that they showed during the trying days of combat. They are themselves homesick and lonesome. They will need your thoughts and prayers until their service is over and their opportunity to return home has come.

When they have changed the uniform of their country for the vestments of a parish, chaplains will bring to our civilian communities and to the churches a rich experience and a deep understanding of the problems men have faced. They will be a nucleus upon which we can build to greater heights in the eternal work of the Church. They will be able to assure all men that those who walk the way of the Christ do not march alone.

THE CHURCH IN ACTION

"Go Ye Into All the World"

Church Army Appeal

Bishop Washburn has sent the following appeal to all bishops of the Church: "As a member of its Board of Trustees, I am writing to you in behalf of the Church Army. My letter is not an appeal for money (though Church Army has it financial problems), but rather for men and women whom it may train for service to the Church. No doubt men in the armed forces have already approached you, as they have already approached me, with a desire to study for holy orders. Among them are thoroughly consecrated men, yet better fitted for Church Army service than for the ministry." Such men should be referred to the Church Army in U.S.A., 292 Ninth Avenue, New York, 1 N. Y. Attention of Captain Earl Estabrook, national director.

Chinese Churchman Pleads for Japan

Dr. Francis Wei, president of Central China College, and now lecturing in this country, addressing the National Council, urged that Christians shall not "forget the Japanese. You remember atrocities and wonder if the Japanese can be civilized human beings. But the darker the picture, the greater the challenge. Unless Japan can be civilized and Christianized, there is no hope for that nation. Let us remember our Japanese Christians as brethren, the Japanese Church as part of our Church. Here as in China there is a great job to do, and in spite of our weaknesses, we can do it, with God's help and in His time."

Church Property Loss Is Staggering

The National Council passed unanimously a message to the whole Church on the subject of the Reconstruction and Advance Fund. The statement pointed out that destruction of Church property in the Philippines has been almost 100 per cent. In China, while complete devastation has been avoided, the damage is heavy and many buildings have been looted and equipment destroyed or stolen. It was noted also that an urgent appeal has come from the European churches, that the need of our Negro schools is imperative, and that in many other areas of the Church's work opportunities for advance are day by day more evident.

"The National Council, therefore urges the people of the Church largely to oversubscribe the original goal of $5,000,000 in order adequately to meet the necessary recon-

struction needs and imperative advance projects which we are facing. By such action the Church will not only carry through the Reconstruction and Advance Appeal to a successful conclusion, but also give strong evidence of our determination to meet our larger responsibilities by building for peace through a courageous extension of the world mission of the Church."

Army-Navy Commission To Continue in Peacetime

In accordance with action of General Convention in 1940, the Army and Navy Commission is to be "constituted as an agency affiliated with the National Council with the presiding bishop as its titular head." The commission has suggested to National Council that this arrangement be made as of December 31, and that an executive secretary be chosen to carry on such work as is necessary in time of peace. The commission suggested also that the executive should be a chaplain with a good record in a combat area.

National Council Delegation To Survey Far East

As soon as conditions in the Orient are such that its work could be effective, a delegation of the National Council will visit the Philippines, China, and if possible Japan, for the purposes of first-hand study, conference and report. It is hoped that the visit may be possible in the spring of 1946, so that full details could be presented at General Convention.

St. Luke's, Tokyo, Serves the Army

Word from a chaplain in Tokyo indicates that St. Luke's International Medical Center escaped damage, and a news dispatch said that it is now the United States Army's 42nd General Hospital . . . the first American Army general hospital in Japan.

Layman Warns Church Leaders

Recently released from the Navy, William L. Richards, now Associate Director of the Presiding Bishop's Committee on Laymen's Work, addressed the Laymen's Movement for a Better World—interdenominational organization, mostly business men, on the subject of returning service personnel. He warned that the Church must develop a more worthwhile program than it has had in the past if it is to enlist the returning service man. Said he, "If the same women are squabbling, the same men not attending the Church services, the same hypocrites in the pews, the reaction of some returning men will be, 'To hell with the whole lot.' "

Sacrificial Giving

A check for $500 for the Reconstruction and Advance Fund was received in Portland, Ore., with a note saying: "This is more than I intended to give toward this fund. I increased my gift after reading ONE bulletin. Please don't send any more bulletins, because I really cannot afford to give again."

(Continued on page 26)

Church Women
AND THE WAY

Conducted by
Aldywth R. Arata

United Thank Offering Highlights

All those women, privileged to attend the Fall presentation of the Diocesan United Thank Offering in Burlingame on the morning of October 26 at St. Paul's Church, were deeply moved at the definite evidence of the desire of churchwomen to express their thanks to God—evidenced by the very large offering, and by the worshipful attention to the service.

The Rev. Francis P. Foote, rector of St. Paul's, was the celebrant at Holy Communion and also preached a sincere and moving sermon—his text being "It is more blessed to give than to receive." With the dreadful World War over, it is now the duty of nations to repair war's devastations. The cost of ONE battleship is the amount now being raised to aid in the rebuilding of destroyed countries. The impression made upon your reporter was that IF the money used for bigger and better battleships could have been diverted to the foreign mission fields, there might not now be this urgent and desperate need for rebuilding of homes and spirits. The music at the service was unusually lovely and inspiring; a women's choir led the singing and the soloist was Mrs. Gladys Ruus Browning. The twin sons of the Diocesan Thank Offering custodian, Mrs. Harrison L. Coles, were the acolytes.

After luncheon, in St. Paul's Parish House, Mrs. Coles announced the thrilling news of the offering totals —$6141.16.

Convocations	*Spring*	*Fall*
San Francisco	$1,305.09	$1,396.57
Marin County	322.64	412.67
San Jose	1,192.83	1,782.62
Oakland	1,324.95	1,618.81
Monterey	769.42	858.66
Loose Offerings	64.38	71.83
	$4,979.32	$6,141.16

1941	$ 4,729.86
1942	5,087.92
1943	7,421.64
1944	8,654.48
1945	11,120.48

Mrs. Coles presented two speakers for the afternoon: the Rev. A. Ronald Merrix, field officer of the National Council, and Miss Katherine A. Grammer, dean of St. Margaret's House.

The Rev. Mr. Merrix spoke impressively on the Reconstruction and Advance Program of our National Church.

Dean Grammer gave an inspiring insight into the reasons why she and other women have dedicated their lives to Church work. In her years of teaching in Japan, Miss Grammer came into contact with United Thank Offering missionaries who made Christianity come alive for her; it was their quality of life and source of a dynamic reason for living that brought her into working for the Church. The dean is a glowing exponent of her faith and has great hopes that fine women will avail themselves of the scholarships that will come to St. Margaret's House from this and other United Thank Offerings. There are to Dean Grammer's own knowledge at least forty available positions for women in Church work—positions as yet unfilled through lack of qualified women. Some of these openings are: (1) teachers in schools in Panama, Liberia, South Dakota and other states; (2) parish directors of Religious Education; (3) college workers; (4) missionaries in the Orient. We must publicize these opportunities to the young women we know and make St. Margaret's House a living expression of the Thank Offering of the women of our Church. At present, there are six fine young women training at St. Margaret's House: from Oregon, Idaho, Arizona, Mississippi, Ohio, Massachusetts and NONE from California.

Mrs. Coles concluded the afternoon's program with the showing of slides on "The United Thank Offering in Action." These slides (and accompanying lecture) may be obtained from the Department of Promotion at 281 Fourth Avenue, New York 10. The charge is $1.00.

Fall Assembly of Daughters of the King

The Fall Assembly of the Daughters of the King was held on October 27 at the Church of St. Matthew in San Mateo, with St. Katherine's the hostess chapter. At the Corporate Communion the rector, the Rev. John M. Krumm, was celebrant and preacher. He spoke impellingly of the honor and privilege of the Order in bearing the name of Christ, the One Overruling Principle of Goodness from Whom flow all ideas and influences which make our Christian civilization and life. Only when He and He alone is recognized as the One and Only King can there be hope for a world of peace.

Luncheon was served in Julia Beylard Hall, cheered by a bright fire and decorations of autumn foliage and flowers. During the clearing of the tables, Mr. Krumm invited those interested to join him in the Church for a description of the architecture and stained glass.

At the meeting which followed, Mrs. George Williams presided. Roll call was answered by fifty-three members, representing fifteen chapters. A moment of silent prayer commemorated the life and work of Mrs. Florence Smith of Help One Another.

Emmanuel Chapter invited all to the Spring Assembly.

(Continued on page 34)

How Many Sacraments Hath Christ in His Church?

The Ninth of a Series of Instructions on "Getting Acquainted With the Episcopal Church."

By THE REV. CANON ERIC MONTIZAMBERT

Now we are getting deeper into things. Up to now we have been talking about the outside of the Church's ways and worship, about the things that most people see, and hear about. But religion is about man's life in its relation to God. It has a lot to do with everyday human relationships, but it has much more to do with a child's connections with His Father Who is God. We are going to discuss *not* the "man who has a soul," but "the man who is a soul." In the sight of God and of Mother Church a man is not important because he is a kind of animal able to talk. He is all-important, regardless of his standing among his kind, because he is the Child of God and so the personal object of the fullness of His love.

What we need to realize is that God is always approachable. There are, no doubt, a thousand ways by which anyone can get into touch with Him. We can pray. We can just think. We can praise. We can worship. We can love people and serve them. Yet, while God expects men to make efforts of their own to get into contact with Him, He doesn't leave it at that. If He did, St. John—closest friend of Jesus—could not have said, "God is Love." So, in order to give us His love and His life, He has many ways of breaking into the soul and heart and mind of a man. Nobody can limit those ways, nor even guess at their number. They must be as many and as different as there are people in the world. If there were not, He would not be God. At the same time He has special and particular ways, ways that He gave to His Church when He made it, of bringing help to those who already want to believe in Him and to serve Him. These are ways of meeting the needs of Christians, and ways of helping them to face and overcome the troubles and evils of their daily lives. The Church calls them "sacraments." It has seven of them, each designed to meet some special need. Some of them are always "necessary when they can be had." Others are for special occasions and particular emergencies.

But, you may ask, "What is a sacrament?" The Church's cathechism says that every sacrament *"hath an outward and visible sign of an inward and spiritual grace."* That is, in a sacrament we see something which stands for something that we can't see with our eyes. We can't see God with our eyes! Thus, in a sacrament, God tells us to do certain

things. He tells us that if we do these things, and as we do them, He will give us strength and power from Himself. This is what the Bible and the Church call "grace." And *grace* is our Lord's particular means of supplying us with the life and strength that we need so much. Someone has said well enough, "In the sacraments God brings His omnipotence to the rescue of our impotence." This is not as strange as some people think at first hearing. What do you see in the spring? Trees bursting into bud and leaf . . . something that you see, telling you about a mysterious power of life that you can't ever see. That is how God works in everything . . . but He *works!* Now let us take a brief glimpse of each of the seven sacraments of the Universal Church.

First is holy baptism. Every Christian knows how necessary baptism is. *"What shall we do to be saved?"* cried the crowd outside the temple to St. Peter and St. John. They replied, *"Repent and be baptized in the name of the Lord Jesus!"* So baptism first forgives us all our sins, washes them away, as it were. Then it makes us forever members of His Body, the Church. We become actual parts of the Church of the ages, Christ's Church, which is the home of salvation, at that moment. It is the one and only door into the Church of God. And, since our Lord loves little children, He doesn't "forbid them to come unto Him" through this necessary sacrament.

Second comes confirmation. In the Bible, as in the Prayer Book, that is so true to it, this is known as "the laying on of hands." Perhaps we ought not to make it No. 2, for it always was a part of baptism in the New Testament. It always followed baptism as quickly as possible. Remember how, as told in *Acts* 8, when Philip the Deacon had baptized a lot of people up in Samaria, he told the apostles at Jerusalem? Two of them went up in response to that call *"and they laid their hands on them, and they received the Holy Ghost."* So confirmation is never something that you do but always something that is done to you and for you. It is "the gift of the Holy Spirit of God" to give you spiritual and moral strength so greatly needed. The bishop is the instrument through whose "laying on of hands" the Holy Spirit comes as truly as He came at Pentecost. At first only the apostles could do this, but the bishops were given authority to take their place. That is why churches without bishops can't have confirmation. The word, by the way, means "to make strong."

Third is holy communion, through which our Savior shares His very life with us as we partake of "the spiritual food of His Body and His Blood." And this, as we have said before, is the most essential thing in the life of the believer.

Fourth is holy orders, or ordination, for special purposes. It is outlined in full in the chapter named "Bishops, Priests and Deacons."

Fifth is holy matrimony. This is the blessing, benediction or solemnization of marriage between baptized

persons. People really marry themselves, but believers always desire that the priest of the Church—acting in the name of our Lord—will pronounce his blessing upon their union and its new life. Marriage is truly sacramental because it is a spiritual condition as well as a physical state. And, in the Church's sacrament of holy matrimony God's grace is given to us. The believer will always seek the gifts of Christ and of the Holy Spirit through His Church.

Sixth comes absolution, or the Church's assurance to the penitent sinner that his sins are indeed forgiven. It is the wonderful promise of Christ of forgiveness that is here made practical when people are in doubt and difficulty. The Church's priests have our Lord's authority and power, *not to forgive sins,* but to pronounce to the penitent one that He has forgiven them. The sorrowful sinner tells aloud his sins to God in the presence of the priest. The priest listens carefully that he may give "counsel and advice" when it is needed. This practice, also called penance and private confession, is resorted to by multitudes of people. Here they find help beyond measure. Here they are certain that, as nowhere else on earth, an absolute and eternal secrecy is preserved. The priest cannot tell. He is bound to silence. He forgets. Our Lord said to His bishops and priests, "Whosoever sins ye forgive they are forgiven; whosoever sins ye retain they are retained." If you are in doubt . . . enquire.

Seventh is holy unction. "Is any sick among you?" says St. James in his epistle, "let him send for the elders of the Church, that they may anoint him with oil in the name of the Lord; and the prayer of faith shall save the sick." This is for the healing of the body and the benediction of the soul. With all the other sacraments you will easily find it in your Prayer Book. Like them it is of Divine authority. Why not take advantage of this way of God for the helping of His children?

The Church in Action

(Continued from page 21)

A remittance for the Reconstruction and Advance Fund in South Dakota came from American Indians of Ascension Chapel of the Cheyenne River Mission. The pencilled note accompanying it said: "We help to rebuild the churches, hospitals and schools which war has destroyed, and to advance new work for our Master's sake."

National Youth Convention Planned

The next meeting of the National Youth Commission is scheduled for February 15-19 at a place not yet chosen. Plans are under way for a Youth Convention to be held at Philadelphia on a weekend during General Convention. Attendance would be limited to two young people and one adult advisor from each diocese and district, making the total convention about 250 people.

"As The Twig Is Bent"

Christian Nurture—Youth Work
Church Educational Institutions
Leadership Training—College Work
Adult Education

"It Is Better to Light a Candle Than to Curse the Darkness"

Cathedral Candle Light Service Announced

The Annual Christmas Candle Light Service, "Why the Chimes Rang," a pageant, will be presented by the Cathedral Church School in the nave of the Cathedral, Sunday evening, December 16, at 4 p. m. Special music by the Boys' Choir. Come early for a good seat.

Church School by Mail Reorganized

The Church School by Mail in the Diocese of California has been reorganized under the direction of Miss Katherine Grammer, Dean of St. Margaret's House. Miss Grammer will be assisted by a group of St. Margaret's students specializing in Christian education. A new curriculum based upon the needs of a family life has been set up. Letters outlining the new plan are being sent to all former members of the Church School by Mail. Miss Grammer and her helpers will be glad to add new names to the list. Correspondence should be addressed: The Episcopal Church School by Mail, care Miss Katherine Grammer, 1820 Scenic Avenue, Berkeley, Calif.

Department Members Had Dinner Meeting

The members of the Department of Christian Education, together with husbands, wives or sweethearts, were entertained by Canon and Mrs. Ward at a buffet dinner on the evening of November 7 at their home, 2717 Union Street. Mrs. Ward was assisted by Mrs. Leighton Nugent. Twenty persons were present. Preceding the dinner, the quarterly meeting of the Department was held at the Diocesan House. The work of the Children's Commission and the Church School by Mail was reviewed. Plans for the Summer Conferences in 1946 were discussed.

Weekend Conferences

Stimulating weekend conferences on a parish program of Christian education have been held by Canon and Mrs. Ward at All Saints', Palo Alto, October 20-21, St. Clement's,

Berkeley, October 28; Trinity Church, San Jose, November 11. All these parishes present an opportunity for adventuring in Christian education. Palo Alto has throngs of children, not to mention a strategic university situation. The vestry is considering the enlargement of the parish house to provide for increasing numbers of children and youth. St. Clement's has a modern up-to-date plant, one of the best in the diocese. The officers of this parish are planning an enlarged youth program. Trinity, San Jose, is facing up to the crucial opportunity presented by the rapidly increasing population in suburban areas. St. Francis' Chapel in Willow Glen represents the first step in the larger parish program. The Church School in Willow Glen is thriving and its enrollment is equal to that of the downtown parish. New work in other communities is being considered by the vestry. The director appreciates the hospitality and cooperation of all these fine parishes.

Book Talks by Mrs. Ward

Attractive, well-written religious books for children, young people and adults are a "must" in modern religious education. In keeping with this idea, Mrs. V. O. Ward has been giving a series of religious book talks to groups of women in the diocese. On October 30 she addressed the Woman's Auxiliary at Holy Trinity Church, Richmond. On November 14, she spoke at St. Peter's Church, Redwood City. In connection with the Annual Bazaar of the Church of St. Mary the Virgin, San Francisco, on November 10, she presented a book show which attracted much interest.

Salinas Observes Youth Sunday

St. Paul's Church, Salinas, was packed with worshippers so that chairs had to be brought in for the Annual Youth Service of the parish, October 21. The rector reports that it was one of the most impressive services in the history of the parish, the offering for St. Luke's Hospital, Manila, amounting to $30.00. After the service thirty of the young people met at the Church and together with half a dozen adults, acting as chauffeurs and chaperons, a picnic was held at the lovely ranch in the Corral de Tierra about 15 miles from Salinas. It was a big day and a most happy one. Young people taking part in the service were: Crucifer, Douglas Bird; flag bearer, Del Howe; psalm, led by David Bird; first lesson, read by Michael Murphy; second lesson, read by John Waterman; the prayers, Joyce Anderson, Kathryn Hill and Elma Jane Plaskett; ushers, Joan Harris, Leona Tregenza, Jerry King and Jack Bird; speakers, Gerald Skillicorn on "What the Church Means to Youth"; Hampton Terry on "What Youth Can Mean to the Church"; Diane Lacey on "Diocesan Youth Activities"; Phyllis Waterman on "The Youth Offering." Sponsors of the young people's program at St. Paul's are Mrs. Lorin Soenke and Miss Corinne Hall. Meetings are held

every other Sunday. Meetings emphasize worship, business and play.

New Director for Released Time Program

Miss Ellen E. Smith of Fresno will begin her work on January 1 as director of the Week Day Program of Christian Education in Northern California. Miss Smith, who has served for the past year and a half as the Week Day Religious Education Supervisor in Fresno City and County, has demonstrated her ability to fill the position. She has academic standing, wide experience in both secular and religious education, a world-wide ecumenical viewpoint, as well as knowing the problems of the released time program here in Northern California. Her office will be with the Northern California Council of Churches in San Francisco.

Theological Sunday, January 27th

The annual offerings for theological schools for the training of ministers will be collected on January 27. The Church Divinity School of the Pacific, which is the official seminary for the Church in the West, received over $5000 in 1945 (as against less than $1000 in 1940). This money becomes an integral part of the school's budget, by which it can maintain its present high standards. The training of ministers is a responsibility of the whole Church, and it is the privilege of lay people to support the educational activities of the clergy of tomorrow.

Christmas Box Offering Is Generous

The following parishes and missions have participated in this year's Christmas Box project by making the following pledges or contributions. Most of the money will be sent to the Seamen's Church Institute of New York for their work in sending gifts to the merchant seamen of our country. Those contributions especially designated by some parishes for diocesan projects will be distributed within the diocese where the need is greatest.

Alameda—Christ Church, $20.00; Albany—St. Alban's, $24.00; Belmont—Good Shepherd, $15.00; Berkeley—St. Mark's, gifts; Burlingame—St. Paul's, $20.00; Carmel—All Saints', $10.00; Capitola—St. John's, $17.00; Gilroy—St. Stephen's, $3.00; Hayward—Trinity, $25.00; Los Altos—Christ Church, $5.00; Los Gatos—St. Luke's, $10.00; Menlo Park—Trinity Episcopal Church, $15.00; Monterey—St. James', $6.00; Oakland—St. Paul's, $20.00, St. Peter's, $18.35, Trinity, $5.00; Palo Alto—All Saints', $20.00; Paso Robles—St. James', $5.00; Salinas—St. Paul's, $10.00; San Francisco—All Saints', $5.00, Holy Innocents, $10.00, Incarnation, $20.00, St. Andrew's, $5.00, St. Francis', $10.00 and 100 gifts, St. James', $20.00, St. Luke's, $15.65, St. Peter's, $25.00; San Luis Obispo—St. Stephen's, 15 boxes of gifts; San Mateo—St. Matthew, $10.00; Santa Cruz—Calvary, $3.00. Total amount contributed by these 30 parishes is $372.00.

In addition to the above mentioned contributions, the Church Schools of Marin County prepared a large box of Christmas gifts for our Church missions in Alaska. This project was completed and the gifts sent in the late spring of this year. It was directed by Mrs. Alfred W. Nordwell.

St. Alban's Promotes Christmas Box Project

The Junior Church Council of St. Alban's, Albany, have contributed $24.00 to the Seamen's Church Institute as a Christmas Box Offering. Miss Lora Wood, the president, writes: "We were surprised at the amount, even though everyone contributed generously. We had an interclass contest in the Sunday School, and various clubs and private parties contributed. This being our first endeavor in the newly formed council, we were anxious to do it well. The council is made up of one or two representatives from the upper classes in Church School. We enjoyed the project very much and would appreciate any suggestions from you about future projects."

St. Margaret's House Serves Crucial Need

The fall term at the University of California has begun, and with its beginning St. Margaret's House has become full, 24 students and two staff. This beautiful house, which was established as a training center to prepare women for work in the Church is as yet too large for the number of women who know about Church vocations and desire to prepare themselves to fill them. And so the house is filled with undergraduate university students. This arrangement was made for good reasons, only one of which is the economic fact that a full house cuts down overhead costs. There is the vitally real condition of the shortage of student room and board facilities in Berkeley. Hundreds of students from distances too great to permit commuting have been turned away from the university this year. St. Margaret's House can provide for 18 university students only, and has received over 60 applications for room.

We do not want to be known or considered only as an approved university dormitory for women, for we are a training center. But we rejoice in our ability to help, even though it be to such a limited extent, in a situation which means real concern and sometimes deep disappointment to individual families.

Of the group of 18 university students in residence here this fall, only three are new. The others have lived at St. Margaret's before. They, with the seniors in training, have already included the six new students, three of the university and three in training, in a fellowship which promises to be rich and fine. Many changes have taken place. There is a new dean and a new house manager. And yet the house runs smoothly, and the study goes on. Friendships are made and a wholesome. happy, busy life is apparent.

Book Notes

By the Faculty of the Church Divinity School of the Pacific
Edited by RANDOLPH CRUMP MILLER

Canon Theodore Wedel of Washington Cathedral and the College of Preachers has written an excellent book called THE COMING GREAT CHURCH (Macmillan, $2) which is strategic for three reasons: (1) it states what the doctrine of the Church ought to be, (2) it evaluates the various movements within the Church which promise hope for the future, and (3) it sees that the Church cannot witness to its true corporate nature without moving in the direction of Church unity. There is much valuable information here, for few theologians (Catholic or Protestant) have bothered with the *doctrine* of the Church. Canon Wedel's analogy of *esprit de corps* to explain the corporateness of the Holy Spirit within the Church is probably original with him. His analysis of the meaning of the ministry in terms of function provides a basis for understanding the most difficult problem in all unity conferences. His emphasis upon a *people-Church* is true to the New Testament and to Anglicanism. This is a great book!

Russell Dicks, chaplain of the Wesley Memorial Hospital in Chicago, has written a little volume called THY HEALTH SHALL SPRING FORTH (Macmillan, $1.25), which issues from his rich experiences and insights in the ministry to the sick. It consists of a collection of prayers and of short meditations. The page headings indicate the nature of matters to be dealt with—"The Night Before an Operation," "For One Who Is Disabled," "For One in Pain," "A Meditation in Behalf of Nurses," "A Meditation in Behalf of Physicians," "Shedding Worries," "God and Health." It is a book for both well and sick people, and might well be given in place of flowers. (*Charles Whiston.*)

HOW TO THINK OF CHRIST, by William Adams Brown (Scribner's, $3), is much more than its title indicates. It is, in fact, a survey of the whole field of Christology, both historical and contemporary. Few of the conclusions will be new to those familiar with the author's other books: that modern criticism has made traditional Christology difficult, but that the persistent call of the Master still comes to us through the Church, or through social action, or through mystical awareness. (The last seems to be the author's preferred mode, and he has many fine things to say, therefore, of the Society of Friends.)

The book has many and splendid virtues, but one gets the distinct impression that his major dependence has been upon works of a generation or two ago. He has, for example, used almost no material appearing since Schweitzer's *Quest of the Historical Jesus.* Many illustrations are from the same period, but references to the ecumenical movement are up to date. There are many quotations from the Fourth Gospel, without reference that they are on a different level from passages in the Synoptics. (*Pierson Parker.*)

THE CHRISTIAN ANSWER, by Tillich, Greene, Thomas, Aubrey and Knox, edited by Van Dusen (Scribner's, $2.50), is a remarkable symposium of like minds, in which 38 leading theologians have cooperated. This book is Christ-centered and Church-centered; it takes seriously the doctrine of the Holy Spirit; and it relates to the present world situation with penetrating analysis and profound wisdom. It is a great book for all intelligent Christians, and it shows that theologians do not dwell in ivory towers, but sometimes see more clearly than the brethren of this world.

A BOOK ABOUT THE BIBLE, by George Stimpson (Harper, 509 pp., $3), is an amazing combination of cyclopedic information on significant Biblical topics, with the veriest trivia. Arranged entirely in question and answer form, the book devotes seemingly hundreds of pages to questions like, "Are there any dog stories in the Bible?" "How many words does the Bible contain?" (King James version, of course.) "Does the Bible mention chimneys?" or "butter?" Yet alongside these, the book does contain a great deal of important, up-to-date and mostly accurate information, on almost every conceivable topic of Biblical content, history, criticism and ecclesiastical use. (*Pierson Parker.*)

Roy Burkhart's THE CHURCH AND THE RETURNING SOLDIER (Harper's, $2) has some specific advice concerning the Church's program in terms of advance planning, program and the Church of the future. In the first place, he recognizes that returning service men want to become civilians. But there are also real tensions to which we dare not be blind. This is a clean and simply written book, and points to a seven-day-week program for all city churches.

Along California Mission Trails

(Continued from page 17)

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Readers of this column are again reminded to address inquiries to the Librarian, Guild of the Holy Faith, Room 200, 93 McAllister Street, San Francisco.

PEOPLE

"All the world's a stage,
And all the men and women
merely players—"

By V. O. WARD

HAROLD ERNEST HALLETT, JR., came to bless the home of the Rev. and Mrs. Harold Hallett at 10 a. m., November 6. Rumor has it that Mr. Hallett is handing out cigars of extra quality because of his pride in the fact that his child is the first boy in the Hallett relationship.

CHAPLAIN C. LESLIE GLENN has recently returned from the South Pacific, to be separated from the Navy in which he has served as chaplain, to take up his duties at St. John's Parish, Washington, D. C.

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THE REV. ALBERT V. MURAY, a former rector of Mill Valley and now a chaplain in the Army, expects to return to California in the near future. For many months he has served as a hospital chaplain. He writes, "My work is finished here. The hospital is closed and I'm waiting for my ship to go home. Dangers and hard work are over. We had 2400 patients going through this hospital and I have seen practically all of them. There was very little time for outside activities; I worked every day from 8 a. m. to 10 p. m.

"I have done a little missionary work also. I took an Easter offering and presented $508 to a Protestant mission at Carigara, Leyte. The money will buy all the inside furnishing of their chapel and will be a memorial to our men who died here."

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is entirely responsible. Only her bright wit and sense of rhythm and rhyme is capable of creating such soul-revealing verse. Please give her credit, Mr. Editor, and restore peace at home."

MRS. ROBERT H. NOBLE, whose organizing genius has insured the success of the General Noble Center for the personnel of the armed services, was honor guest at a tea sponsored by Mrs. George G. Titzell, Jr., 2210 Vallejo Street, San Francisco, Friday afternoon, November 9. The Bishop, the Cathedral Clergy and a large group of Mrs. Noble's admirers were in attendance. Mrs. Noble plans to make her residence in Mission San Jose in the future.

THE RIGHT REVEREND AND MRS. FRED INGLEY, of Denver, have announced the engagement of their daughter, Miss Jane Ingley, to Lieut. (j. g.) John Martin Ward. Miss Ingley graduated from Kent School for Girls and from Wellesley College last spring. Her fiance is the son of Canon and Mrs. V. O. Ward of San Francisco. Lieut. Ward is a graduate of Shattuck School in Fairbault, Minn., and of Harvard University. After completing midshipmen's school at Notre Dame University and the fleet torpedo school in San Diego, he joined the fleet and has been the torpedo officer on the U. S. S. Stembel from December, 1943, until the present. The engagement of the young couple was announced at a luncheon which Miss Ingley gave October 27. No definite plans have been made for the wedding.

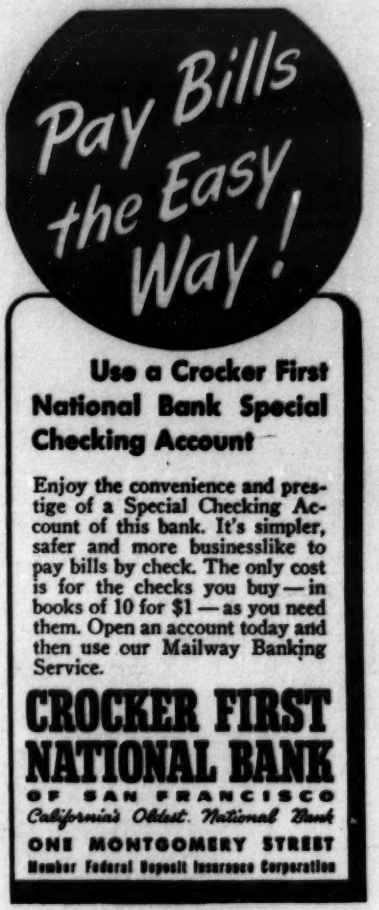
MRS. JAMES OTIS LINCOLN was honored on the occasion of her 84th birthday, November 8, at a high tea given by Mrs. Silas Palmer at her home, Washington and Van Ness, San Francisco. Bishop Block, Bishop Parsons and the members of the board of St. Dorothy's Rest attended. A number of generous gifts to the endowment fund of St. Dorothy's made the tea a very happy occasion, especially for Mrs. Lincoln and the hundreds of children who will regain health and win Christian character through the ministry of this unique vacation center in years to come.

Church Women

(Continued from page 23)

Active Study Group At Menlo Park

A woman's study group, organized to learn of the work of the Church overseas, with special reference to reconstruction, is being conducted at Trinity Church, Menlo Park, by the new rector, the Rev. Eric Jackson. Having been a missionary, the Rev. Mr. Jackson is well qualified to speak on work in the foreign field, particularly India and Ceylon, where he served the Church. Both the rector and his wife are enthusiastic about women's work in the Church; the Rev. Mr. Jackson will be glad to speak before Woman's Auxiliaries and other groups on his work in the mission field.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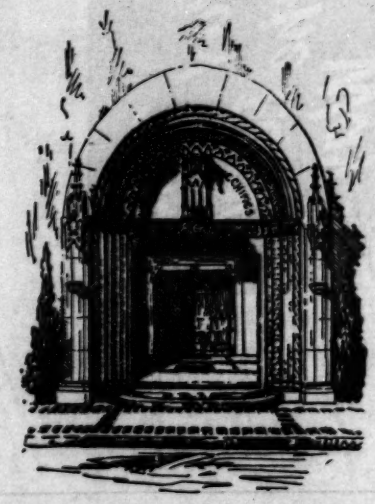

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"The Better Way."

Direction. Lawrence F. Moore

Daily Organ Broadcasts Over KRE (1400 kc.) 8:00 a. m.; 1:00, 10:00 p. m.
Sunday Broadcast Concert 4:00 p. m.

Chapel of the Chimes

Crematorium - Columbarium

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Roll No.: 6

Start: Volume 78, Issue 1, January, 1942 Page 1

End: Volume 81, Issue 10, December, 1945 Page 35

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